

# DASHA SHLOKI



## Verse 1

न भूमिन् तोयं न तेजो न वायुः  
 न खं नेन्द्रियं वा न तेषां समूहः ।  
 अनेकान्तिकत्वात् सुषुप्त्येकसिद्धः  
 तदेकोऽवशिष्टः शिवः केवलोऽहम् ॥ १ ॥

na bhūmir-na tejo na vāyuh  
 na kham nendriyam vá na teshám samühah ।  
 anaikántikatvát sushuptye kasiddhah  
 tadeko'vashishtah shivah kevalo'ham ॥ 1 ॥

Neither earth, nor water, nor fire, nor air, nor ether, nor sense-organ, nor their aggregate (am I) because they are inconstant. That which is the one established in sleep, that one which remains (after the sublation of all else) - that auspicious absolute (Self) I am. [Verse 1]

## Verse 2

न वर्णा न वर्णाश्रमाचारधर्मा  
 न मे धारणाद्यानयोगादयोऽपि ।  
 अनात्माश्रयाहं ममाद्यासहानात्  
 तदेकोऽवशिष्टः शिवः केवलोऽहम् ॥ २ ॥

na variá na variáshramácáradharmá  
 na me dháraiádhyádhyánayogádayo'pi ।  
 anátmáshrayaham-mamádhyásahánát  
 tadeko'vashishthah, shivah kevalo'ham ॥ 2 ॥

Neither the castes, nor the rules of conduct relating to the castes and stages of life, nor even concentration, meditation, yoga, etc., pertain to me; for the superimposition of 'I' and 'mine' which is dependent on the non-self has been destroyer. That one which remains (after the sublation of all else) - that auspicious absolute (Self) I am. [Verse 2]

### Verse 3

न माता पिता वा न देवा न लोका  
 न वेदा न यज्ञा न तीर्थं ब्रुवन्नित ।  
 सुषुप्तौ निरस्ताति॒शून्यात्मकत्वात्  
 तदेकोऽवशिष्टः शिवः केवलोऽहम् ॥ ३ ॥

na móta pitá vá na devá na loká  
 na vedá na yajòá na tèrtam bruvanti II  
 sushuptau nirastátishünyátmakatvát  
 tadeko vashishthah shivah kevalo'ham II 3 II

Neither mother, nor father, nor the Gods, nor the worlds, nor the Vedas, nor the sacrifices, nor place of pilgrimage are there, they say, in sleep. Because (in sleep) there is not absolute void either, that one which remains (after the sublation of all else) - that auspicious absolute (Self) I am. [Verse 3]

### Verse 4

न साङ्ख्यं न शैवं न तत्पाञ्चरात्रं  
 न जैनं न मीमांसकादेर्मतं वा ।  
 विशिष्टानुभूत्या विशुद्धात्मकत्वात्  
 तदेकोऽवशिष्टः शिवः केवलोऽहम् ॥ ४ ॥

na sáñkhyam na shaivam na tat-páòcarátram  
 na jainam na mimámsakáder-matam vá I  
 vishisthánubhütyá vishuddhátmakatvát  
 tadeko vashishtah shivah kevalo'ham II 4 II

Neither the Sankhya, nor the Saiva, nor the Pancaratra, nor the Jaina, nor the Mimamsa, etc. (are valid doctrines); for, by unique experience (it is shown that) the Self is extremely pure. That one which remains (after the sublation of all else) - that auspicious absolute (Self) I am. [Verse 4]

## Verse 5

न चोर्ध्वं न चाधो न चान्तर्न बाह्यं  
 न मध्यं न तिर्यङ् न पूर्वोपरा दिक् ।  
 वियद्व्यापकत्वादखण्डैकरूपः  
 तदेकोऽवशिष्टः शिवः केवलोऽहम् ॥ ५ ॥

na cordhvam na cádhá ná cántar-na báhyam  
 na madhyam na tiryāñ na pürvápará dik l  
 viyad-vyápakatvád-akhaïāikarüpah  
 tadeko'vashishtah shivah kevalo'ham ॥ 5 ॥

Neither above, nor below, nor inside, nor outside, nor in the middle, nor athwart, nor in the eastern nor in the western direction (am I). Since I am all-pervading like ether, I am impartite by nature. That one which remains (after the sublation of all else) O that auspicious absolute (Self) I am. [Verse 5]

## Verse 6

न शुक्लं न कृष्णं न रक्तं न पीतं  
 न कुब्जं न पीनं न हस्वं न दीर्घम् ।  
 अरूपं तथा ज्योतिराकारकत्वात्  
 तदेकोऽवशिष्टः शिवः केवलोऽहम् ॥ ६ ॥

na shuklam na koshnam nqa rakta, na pètam  
 na kubjam na pènam nas hrasvam na dèrgham l  
 arüpam tathá jyotirákarakatvát  
 tadeko'vashishthah shivah kevalo'ham ॥ 6 ॥

Neither white, nor black, nor red, nor yellow, neither small, nor large, neither short, nor long (am I); likewise (I am) without form; for I am of the nature of light. That one which remains (after the sublation of all else) - that auspicious absolute (Self) I am. [Verse 6]

## Verse 7

**न शास्ता न शास्त्रं न शिष्यो न शिक्षा  
न च त्वं न चाहं न चायं प्रपञ्चः ।  
स्वरूपावबोधो विकल्पासहिष्णुः  
तदेकोऽवशिष्टः शिवः केवलोऽहम् ॥ ७ ॥**

**na shástá na shástram na shishyo na shikshá  
na ca tvam na cáham na cágam prapaòcah ।  
svarüpávabodho vikalpásahishiüs  
tadeeko'vashishthah shivah kevalo'ham ॥ 7 ॥**

Neither preceptor, nor scripture (there is), neither pupil nor instruction; neither you nor I, nor this universe. The awareness of one's nature does not admit of alternatives. That one which remains (after the sublation of all else) that auspicious absolute (Self) I am. [Verse 7]

## Verse 8

**न जाग्न् न मे स्वप्नको वा सुषुप्तिः  
न विश्वो न वा तैजसः प्राज्ञको वा ।  
अविद्यात्मकत्वात् त्रयाणां तुरीयः  
तदेकोऽवशिष्टः शिवः केवलोऽहम् ॥ ८ ॥**

**na jágran-na me svapnaka vá sushuptih  
na vishvo na va taijasah prajòako vá ।  
avidyátmakatvát trayáïám turèyah  
tadeko'vashishthah shivah kevalo'ham ॥ 8 ॥**

Neither the state of waking nor that of dream nor that of deep-sleep is for me; neither the Visva nor the Taijasa nor the Prajna (am I). Since the three are of the nature of nescience, I am the Fourth. That one which remains (after the sublation of all else) - that auspicious absolute (Self) I am. [Verse 8]

## Verse 9

अपि व्यापकत्वात् हितन्वप्रयोगात्  
 स्वतः सिद्धभावादनन्याश्रयत्वात् ।  
 जगत् तुच्छमेतत् समस्तं तदन्यत्  
 तदेकोऽवशिष्टः शिवः केवलोऽहम् ॥ ९ ॥

api vyápakatvád-dhitattvaparyogát  
 svatahsiddhabhávád-ananyáshrayatvát ।  
 jagat tuccham etat samastm tad-anyat  
 tadeko'vashishthah shivah kevalo'ham ॥ 9 ॥

Because that (the Self) is all-pervasive, the true goal, of self-established nature, and not dependent on anything else, this entire universe which is different from that is unreal. That one which remains (after the sublation of all else) - that auspicious absolute (Self) I am.  
 [Verse 9]

## Verse 10

न चैकं तदन्यद् द्वितीयं कुतः स्यात्  
 न केवलत्वं न चाकेवलत्वम् ।  
 न शून्यं न चाशून्यमद्वैतकत्वात्  
 कथं सर्ववेदान्तसिद्धं ब्रवीनि ॥ १० ॥

na caikam tadanyad-dvitèyam kutuh syán-nas vá kevalatvam na cákevalatvam,  
 na shünyam na cáshünyam-advaitakatvát katham sarva-vedánta-siddam bravèmi.(10)

That (Self) is not even one; how can a second, as different from that be? There is not (for it) absoluteness, nor non-absoluteness. Neither the void nor the non-void is it, because it is the non-dual (reality). How can I describe that which is established by all the Vedantas?  
 [Verse 10]